2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

near the top of hills or on benchlands adjacent to the streams (see Figs. 25–27). Of the total area claimed by these two tribes, only a small part of the entire territory was suitable for trapping, and that was confined to narrow sections of river country (see Fig. 28).

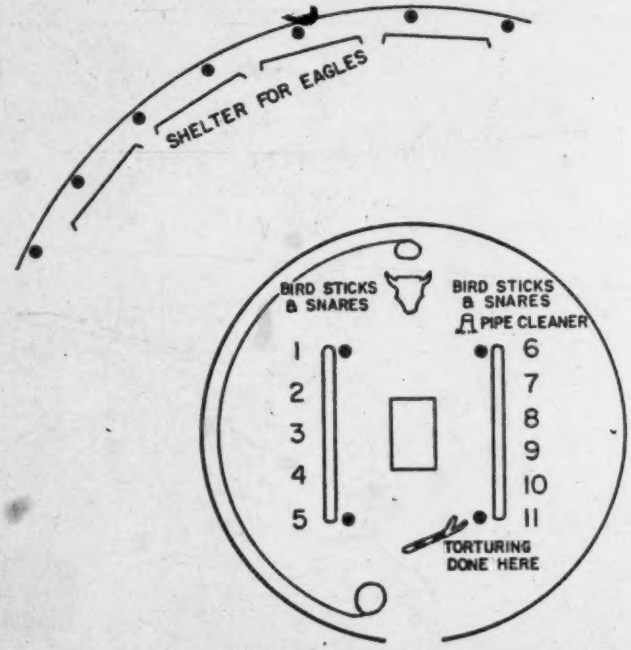

FIG. 25.—Plan of eagle-trapping lodge. *1*, Wolf Eyes—leader (Maxoxati-H); *2*, Big Walker—assistant leader (Tamisik-M); *3*, Little Crow (Low Hat); *4*, Lance-owner (3 clan); *5*, White Body (Maxoxati); *6*, Holding Eagle—Crack Shot (Prairie Chicken); *7*, Little Bull (Knife); *8*, Black Bear (Knife); *9*, Sitting Woman (Prairie Chicken); *10*, Bears Arm (Knife); *11*, Louie Wolf—waiter (Water-buster).

Historic accounts of these two tribes give little information on eagle-trapping, but there are frequent references to their value in trade. The standard price of a good horse was three war bonnets containing a total of one hundred and eight black-tipped feathers, which would be the feathers from nine birds.

Archeological evidence verifies native tradition of the great antiquity of eagle-trapping. In the rough country west of the Missouri River there are thousands of depressions marking the sites of former pits. These pits vary from sharply rectangular

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

When, however, they are full dressed, they put a variety of feathers in their hair, frequently a semicircle of feathers of birds of prey, like radii, or sunbeams, or a bunch of the tail feathers of the raven placed in a similar manner. Sometimes they have a thick tuft of owl's feathers, or small rosettes made of broad raven's feathers, cut short, in the centre of which is the tail of a bird of prey spread out like a fan. These feather ornaments are frequently determined according to the several bands or unions, of which I shall speak in the sequel. They likewise wear the large horned feather cap; this is a cap consisting of strips of white ermine, with pieces of red cloth hanging down behind as far as the calves of the legs, to which is attached an upright row of black and white eagle's feathers, beginning at the head and reaching to the whole length. Only distinguished warriors, who have performed many exploits, may wear this head-dress (See Plate XIII., which is the best representation hitherto given of it).

If they give away one or more of these head-dresses, which they estimate very highly, they are immediately considered men of great importance; the regular price of such a cap is a good horse; for a single eagle's feather is always valued at one or two dollars. On their buffalo robes they often represent this feather cap, under the image of a sun. Very celebrated and eminent warriors, when most highly decorated, wear in their hair various pieces of wood, as signals of their wounds and heroic deeds. Thus Mato-Topé (see his portrait, Plate XIV.) had fastened transversely in his hair a wooden knife, painted red, and about the length of a hand, because he had killed a Chayenne chief with his knife; then six wooden sticks, painted red, blue, and yellow, with a brass nail at one end, indicating so many musket wounds which he had received. For an arrow wound, he fastened in his hair the wing feather of a wild turkey; at the back of his head he wore a large bunch of owl's feathers, dyed yellow, with red tips, as the badge of the Menis-Ochata (the dog band).[1] The half of his face was painted red, and the other yellow; his body was painted reddish-brown, with narrow stripes, which were produced by taking off the colour with the tip of the finger wetted. On his arms, from the shoulder downwards, he had seventeen yellow stripes, which indicated his warlike deeds, and on his breast the figure of a hand, of a yellow colour, as a sign that he had captured some prisoners. A warrior so adorned takes more time for his toilette than the most elegant Parisian belle. The colour with which they paint their bodies is mixed with grease. When in mourning they colour the face and hands white. The women and children paint only their faces red, leaving the hair its natural colour. The Mandans and Manitaries, and all the Indians of the Upper Missouri, often wear the handsome necklace made of the claws of the grizzly bear. These claws are very large in the spring, frequently three inches long, and the points are tinged of a white colour, which is much esteemed; only the claws of the fore feet are used for necklaces, which are fastened to a strip of otter skin, lined with red cloth, and embroidered with glass beads, which hangs down the back like a long tail. Such a

[1] [This is one of the age-grade societies of the men. See also Cat. 116, pp. 355-56. --Analyst]

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NO17

necklace is seldom to be had for less than twelve dollars; and very often the owners of them will not part with them on any terms. The Mandans adorn themselves with many other kinds of necklaces, such as strings of glass beads, scented roots, or fungi, elks' teeth, for 100 or 150 of which they will, in exchange, give a horse, or something equivalent. These Indians generally wear no covering on the upper part of the body; the leather shirt of the Assiniboins, Sioux, Crows, Blackfeet, and other nations that live more to the north and north-west, are seldom used among them; yet a few individuals have obtained them from those Indians, either as presents, or by barter. Even in the midst of winter, the Mandans wear nothing on the upper part of the body, under their buffalo robe. They paint their bodies of a reddish-brown colour, on some occasions with white clay; and frequently draw red or black figures on their arms. The face is, for the most part, painted all over with vermilion, or yellow, in which latter case the circumference of the eyes and the chin are red. There are, however, no set rules for painting, and it depends on the taste of the Indian dandy; yet, still, a general similarity is observed. The bands, in their dances, and also after battles, and when they have performed some exploit, follow the established rule. In ordinary festivals, and dances, and whenever they wish to look particularly fine, the young men paint themselves in every variety of way, and each endeavours to find out some new mode. Should he find another dandy painted just like himself, he immediately retires and makes a change in the pattern, which may happen three or four times during the festival. If they have performed an exploit, the entire face is painted jet black. Sometimes, though seldom, the Mandans adorn the wrist and upper arm with polished steel bracelets, which they obtain from the merchants; often they wear many brass rings on their fingers, and are, on the whole, excessively fond of ornaments and finery. The chief article of their dress is the ample buffalo robe, called inahita, or mih-sha, which is often very elaborate and valuable. In dry weather these buffalo robes are worn with the hair inwards, and in rainy weather with the hairy side outwards. They are tanned on the fleshy side, and painted either white or reddish-brown, and ornamented with a transverse band of blue or white glass beads, and three large rosettes of the same beads, often of very tasteful patterns, at regular intervals. The centre is frequently red, surrounded with sky blue, embroidered with white figures, or sometimes the reverse. The transverse band is worked with variously dyed porcupine quills, and is then narrower. This, however, is now old-fashioned, and was worn before the coloured glass beads were obtained in such numbers from the Whites. Other robes are painted with a reddish-brown ground, and black figures, especially of animals; others have a white ground, with representations of their heroic deeds in black, or in gay colours, with the wounds they received, the loss of blood, the killed, the prisoners, the arms they have taken, the horses stolen (the number of which is indicated by the number of horse-shoes), in black, red, green, or yellow figures, executed in their yet rude style of painting. The

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

nations on the Missouri are all in the habit of painting such robes; but the Pawnees, Mandans, Manitaries, and Crows, are the most skilful in this art.* Another mode of painting their robes is, to represent the number of valuable presents they have made. By these presents, which are often of great value, they acquire reputation and respect among their countrymen. On such robes we observed long red figures, with a black circle at the termination, placed close to each other in transverse rows; they represent whips, indicating the number of horses given, because the whip belonging to the horse is always bestowed with the animal. Red or dark blue transverse figures indicate cloth or blankets given; parallel transverse stripes represent fire-arms, the outlines of which are pretty correctly drawn. The robe is frequently cut, at the bottom, into narrow strips, like fringe, and ornamented on the sides with tufts of human hair, and horse-hair dyed yellow and green, and with glass beads. Formerly the Indians painted these robes more carefully than they now do, and it was possible to obtain one for five musket balls and some powder; now they are far inferior, and eight or ten dollars is not unfrequently paid for them. A robe handsomely painted is equal in value to two not painted.

Their leggins are fastened with straps to their leathern girdles, and are embroidered at the outer seam with stripes, one or two inches in breadth, of porcupine quills, of beautiful various colours, and often with blue and white beads, and long leathern fringes, which form at the ankle a thick bunch, which trails upon the ground. The leather of which their leggins are made is, for the most part, stained of a reddish-brown, or pale red, usually with clay, sometimes white, and often marked below the knee with black transverse stripes. They, as well as all the tribes of North America, use what the English call a breech-cloth (Nokka), which is a narrow strip of woollen cloth, striped black and white, which passes between the thighs under the girdle, before and behind, where it hangs down. Their shoes, which are made of buck skin, or buffalo leather, are generally plain, or very slightly ornamented; but, in full dress, they are embroidered with coloured rosettes, or strips of dyed porcupine quills or beads. Those men who have performed exploits wear, round the ankles, wolf's tail, or pieces of otter skin, which are lined with red cloth, and trail on the ground. In the summer, when the men are at home, and go about in state, they carry the fan of eagle's feathers in their hands, which we have before described. What the Anglo-Americans call "the crow," which is worn by the warriors of the nations of the Mississippi, and the Lower Missouri, is wholly unknown among the tribes of the Upper Missouri, the Sioux, Assiniboins, Crows, Mandans, Arikkaras, Manitaries, and Blackfeet.

The boys are generally naked, and in winter merely have a robe thrown over them; the girls are dressed in leather in summer as well as winter. The women wear a long leather

* There is a print of such a robe in Major Long's Expedition to the Rocky Mountains, and another in Plate XXI., Fig. 1., of my Atlas. The original was painted by Mato-Topé himself, and the figures on it represent some of his principal exploits, in which he killed, with his own hand, five chiefs of different nations.

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

Or, on the contrary: "The chain begins to rust," &c. &c. Though these people often manifest great energy of character, many have committed suicide on account of disappointments in love, or of wounded honour, of which Dr. Morse relates a remarkable instance, where an Indian killed himself because he was reproached with cowardice, after his mother had suffered death for him. Many travellers speak of the extraordinary memory of the Indians; several of them relate the entire history of their people in a continuous narrative.

The Mandans and Manitaries are proud, and have a high sense of honour. If a person expresses a wish to possess some article belonging to them, he generally receives it as a present, but a present of equal, or greater value, is always looked for in return. They estimate all their effects at a very high rate, ascribing to them an imaginary and far too great value; and a trifling thing is often paid for with one or two horses. Among the articles of great value is the skin of a white buffalo cow. Fifteen florins are paid for a small ermine skin; whereas, a wolf's skin may be purchased for a small quantity of tobacco. One or two horses are frequently given for a feather cap; a horse for 100 or 150 elks' teeth, or for a handful of dentalium shells. The men are much given to indolence, when they cannot pursue their chief avocations, hunting and war. In general, the Mandans and Manitaries are not dangerous, and, though there are many rude and savage men among them, they are, on the whole, well-disposed towards the Whites: the former, especially, manifest this, and have many good and trustworthy men among them. Some of them are addicted to thieving, especially the women and children; and it is said, that many of the Manitaries, when they meet the Whites in the prairie, though they do not kill them, as they used to do, generally plunder them.

They have always free access to the forts of the trading companies; and, as at Fort Clarke, there was no separate apartment for the Indians, we were molested by them, during the whole day, in every room; nay, they often took the place of the owners, which, during the severe cold in the winter time, was quite intolerable, as they stood in front of the fire, with their large buffalo robes, and kept the warmth from coming into the apartment. They require to be always regaled, which is generally done, and it was estimated that in one year they smoked 200 lbs. of tobacco at the expense of the Company. A few among them, indeed, manifested a much greater delicacy of feeling than the mass of them, and left the dining-room when the dinner-hour approached; but only a very small proportion possessed this correct sense of propriety, for the others generally came just at our dinner time; it is true they had but little meat in the winter season, and fared but badly. Disputes and quarrels are very rare among them; but duels are frequent; and revenge for blood is still exercised.

Many of them are particularly cleanly in their persons, and bathe daily, both in winter and summer; their hands, however, are often smeared with colours and fat, nay, sometimes the whole body is bedaubed. The women are, in general, less cleanly, particularly their hands,

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

at least they endeavoured to obtain the portrait of the painter as an antidote. One of their chiefs never smoked out of a stone pipe, but always used a wooden one. Mato-Topé never partook of other people's tobacco, but always smoked by himself, with the doors shut. They do not willingly show their medicines or amulets, which are usually kept wrapped up in a bundle or bag, and never opened except on important occasions. They have particular medicine pipes, or, as the English call them, medicine stems, which are uncovered and used for smoking only on solemn occasions. Many make such pipes according to their own taste; such, for instance, was the pipe of Dipauch (Plate XXI. fig. 3). The bowl was nearly in the form of a Turkish pipe, and was made of brownish-red clay; the tube, which was rather short and thick, represented the lord of life in human form, but which it required some stretch of the imagination to discover. The nation preserves a celebrated pipe of this kind as a sacred relic, which no stranger is permitted to see. It has been in their possession since remote ages, and they offered to show it to me for the value of 100 dollars. The Indians cannot obtain such pipes but at a considerable expense: many of the necessary ornaments are not to be procured among them, such as the upper bill and the red crown of a species of woodpecker (*Picus pileatus*, Linn.), a bird which is not found so high up the Missouri. For the head of one of these woodpeckers, which was brought from St. Louis, they gave a large handsome buffalo robe, worth six or eight dollars. If a man possesses such a pipe, he sometimes conceives the idea of adopting a medicine son. The young man whom he is to choose appears to him in a dream; it is, however, requisite that he should be of a good family, or have performed some exploit. He acquaints him with his intention, and, after having provided two similar medicine pipes, he asks his newly-adopted son, whether he is ready to undergo the ceremony of the pipes? The latter frequently answers in the affirmative, and the time for the ceremony is fixed: but, if he has not yet made up his mind, it is deferred. The adoptive father then chooses two young men, who practise the medicine dance together, with the two pipes in their hands. The father often dances, in the morning, on the roof of his hut, and instructs these two young men. When the time arrives, and the adopted son is ready for the ceremony, the father, with all his relations, and the two young dancers, repairs to the hut of his newly-chosen son, and brings him a present of maize, cloth, blankets, kettles, and other valuable articles. The father takes his son by the hand and makes him sit down, after which the company dance round him, with the two pipes; they sing, accompanied by the drum and schischikué, the two young dancers keeping time to the music with their pipes. When the ceremony is over, and the presents laid in one or two heaps, the relations of the medicine son bring horses, cloth, blankets, and other things of value, which the two parties reciprocally divide between them. The father then again takes his son by the hand, makes him rise from his seat, and dresses him in new clothes from head to foot, and likewise paints his face according to his fancy. The dress and pipe are henceforth his property, and he is considered as a real son, who must support and defend his father.

6· Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

778 nose, hoofs, and tail. The value of ten to fifteen horses is given for it. A certain Mandan gave
281 ten horses, a gun, some kettles, and other articles, for such a hide. The white hide of a bull or
[435] of an old cow is by no means so valuable. The white hide of a young cow suffices for all the daughters of a family. They do not wear it as a robe, like the Manitaries, or, at the utmost, the wife, or one of the daughters of the family, wears it once at some great festival, but never a second
796 time. The Mandans have particular ceremonies at the dedication of the hide. As soon as they have obtained it they engage an eminent medicine man, who must throw it over him; he then walks round the village in the apparent direction of the sun's course, and sings a medicine song. When the owner, after collecting articles of value for three or four years, desires to offer his treasure to the lord of life, or to the first man, he rolls it up, after adding some wormwood or a head of maize, and the skin then remains suspended on a high pole till it rots away. At the time of my visit there was such an offering at Mih-Tutta-Hang-Kush, near the stages for the dead without the village. Sometimes, when the ceremony of dedication is finished, the hide is cut into small stripe, and the members of the family wear parts of it tied over the head, or across the
554 forehead, when they are in full dress. If a Mandan kills a young white buffalo cow, it is
224 accounted to him as more than an exploit, or having killed an enemy. He does not cut up the animal himself, but employs another man, to whom he gives a horse for his trouble. He alone who has killed such an animal is allowed to wear a narrow strip of the skin in his ears. The whole robe is not ornamented, being esteemed superior to any other dress, however fine. The
[435] traders have, sometimes, sold such hides to the Indians, who gave them as many as sixty other
[136] robes in exchange. Buffalo skins with white spots are likewise highly valued by the Mandans; but there is a race of these animals with very soft silky hair, which has a beautiful gold lustre when in the sunshine: these are, likewise, highly prized, and sold for ten or fifteen dollars, and,
778 sometimes, for the value of a horse. Besides the white buffalo skins which are offered in sacrifice and hung on poles, there are, in the vicinity of the villages of the Mandans and Manitaries, other strange figures on high poles, as represented in Plate XXV. These figures are composed of skin, grass, and twigs, which, it seems, represent the sun and moon, perhaps, also, the lord of life, and the first man. The Indians resort to them when they wish to petition for anything, apd sometimes howl and lament for days and weeks together.

796 The Mandans have several medicine festivals, of which the Okippe, or the penitential ceremony of the ark, is by far the most remarkable. It is celebrated in the spring or summer, and I regret to say that I cannot describe it as an eye-witness. I am, however, enabled to give a circumstantial description of it, word for word, as it was communicated to me by men initiated in the mysteries of the nation.*

* The author refers to a letter on this subject, written by *Mr.* Catlin, and published in a New York paper; but this is by no means so complete as that given in his valuable work published last year.—*Translator's Note.*

7: Catlin R, E-5 (1832-1840) 1857
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with porcupine quills—over their shoulders (or in other words, over one shoulder and passing under the other), they very gracefully wear a robe from the young buffalo's back, oftentimes cut down to about half its original size, to make it handy and easy for use. Many of these are also fringed on one side with scalp-locks; and the flesh side of the skin curiously ornamented with pictured representations of the creditable events and battles of their lives. 291

Their head-dresses are of various sorts, and many of them exceedingly picturesque and handsome; generally made of war-eagles' or ravens quills and ermine. These are the most costly part of an Indian's dress in all this country, owing to the difficulty of procuring the quills and the fur. The war-eagle being the "*rara avis*," and the ermine the rarest animal that is found in the country. The tail of a war-eagle in this village, provided it is a perfect one, containing some six or eight quills, which are denominated first-rate plumes, and suitable to arrange in a head-dress, will purchase a tolerable good horse (horses, however, are much cheaper here than they are in most other countries). I have had abundant opportunities of learning the great value which these people sometimes attach to such articles of dress and ornament, as I have been purchasing a great many, which I intend to exhibit in my Gallery of Indian Paintings, that the world may examine them for themselves, and thereby be enabled to judge of the fidelity of my works, and the ingenuity of Indian manufactures. 292 435

In these purchases I have often been surprised at the prices demanded by them; and perhaps I could not recite a better instance of the kind, than one which occurred here a few days since:—One of the chiefs, whom I had painted at full length, in a beautiful costume, with head-dress of war-eagles' quills and ermine, extending quite down to his feet; and whom I was soliciting for the purchase of his dress complete, was willing to sell to me all but the head-dress; saying, that "he could not part with that, as he would never be able to get quills and ermine of so good a quality to make another like it." I agreed with him, however, for the rest of the dress, and importuned him, from day to day, for the head-dress, until he at length replied, that, if I must have it, he must have two horses for it; the bargain was instantly struck—the horses were procured of the Traders at twenty-five dollars each, and the head-dress secured for my Collection.

There is occasionally, a chief or a warrior of so extraordinary renown, that he is allowed to wear horns on his head-dress, which give to his aspect a strange and majestic effect. These are made of about a third part of the horn of a buffalo bull; the horn having been split from end to end, and a third part of it taken and shaved thin and light, and highly polished. These are attached to the top of the head-dress on each side, in the same place that they rise and stand on the head of a buffalo; rising out of a mat 292